1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

En-juñgore.

Ten ēā ol-móruo loo-'l-Maasae, nejuñg en-gerai enye bōtor in-dōkitin enye pōkin, oo 'n-gíshu oo 'n-dare oo-'ñgorōyok nemeata 'n-gera; kake meidim aiyawa 'n-gíshu oo 'n-dare oo-'ñgorōyok naaata 'ng-ayok.

E'ya 'n-gulye-kera naara 'ng-ayok 'n-gíshu oo-'ng-ajijik oo-nooñgotonye.

Teni meata ol-móruo 'n-gera, nejuñg il-alashera lenyena 'n-gíshu oo 'ñgorōyok; kake nejuñg i-ñgorōyok ol-alashe oñgárie kina, amu torono; nejuñg lekwa lemeñgárie kina, ninje oo'ya 'ñgorōyok.

Ore ten eíu e-ñgorōyōni enye eng-ayōni to-'l-alashe lemeñgárie kina, araki te-lighae-tuñgani, neishori inna-kerai 'n-gíshu metujuñgo, neipotyaki aajo ol-le-inna-añg.

Naa, ten ēā ol-móruo, neiñgua e-ñgorōyōni enye eata en-gerai kake eng-ayōni, nejuñgi 'n-gíshu enyena, epali metubulu ol-openy.

Nejuñg il-Maasae 'l-apulayani lenye, amu torono.

Inheritance.

When the father of a family dies, his eldest son inherits all his property[1], and also the herds and flocks belonging to the childless widows, but not those which are the property of widows who have sons. 428

The sons by each wife inherit the cattle belonging to their mother's family.

If a man dies childless, his brothers inherit his cattle and his half-brothers his wives. It is unlawful for a man's own brothers (i. e. brothers by the same mother) to take his wives. [587]

Should a widow have a son by her late husband's half-brother or by another man, the child is given the cattle which he would otherwise have inherited had his mother's former husband been alive, and he is considered to belong to that family. 587 428 851

If a man dies and leaves a son who is a minor, the property which he inherits is taken care of for him until he grows up[2]. 428 429

It is considered unlawful for a man to inherit the property of his maternal uncle. 428 604

[1] The Masai distribute their herds and flocks amongst their wives during their lifetime, each one being given a certain number to look after and milk. The cattle so distributed are said to belong to the wife's family, and are recognized as the property of her sons, who, however, do not assume ownership until after their father's death. [422]

[2] In a case of this kind, the child does not go to the wars, but marries soon after he is circumcised.

inform Mr. Collyer, the District Commissioner, of their decision. They said that, as their Laibon wished them to move, they were ready to go if the Governor ordered them to do so, but that they did not wish to leave Laikipia. As this was their determination, no attempt was made to influence them, no pressure was put upon them, and the subject was not again broached to them.

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The death of Lenana.

On March 7th, 1911, Lenana died. He had been suffering from dysentery for a month, but was getting better, when he suddenly collapsed. The Assistant District Commissioner in charge of the Southern Masai Reserve, Mr. Crewe-Read, was with him a few hours before his death, and discussed various minor questions with him. Lenana did not nominate his successor, as is the custom with the Masai Laibons, for he only realised a short time before he died, that his last hour had come, but, when he felt he was dying, he made the following speech in the presence of numerous witnesses:—

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"Tell the Government to look after my children and to give them the money which I should have earned if I had been alive. Tell my people to obey the Government as they have done during my life. Tell the Laikipia Masai to move with their cattle to the Loita Plains."

April 2nd was fixed upon as the date for a meeting with the Masai representatives of both the Northern and Southern Reserves in order to select a successor to Lenana. Masikondi, the senior elder of the Northern Masai, was too unwell to proceed to Ngong, but he delegated his powers to two of the members of his clan. Legalishu, with the other heads of the clans and the spokesmen, of the various age-grades from the Northern and Southern Reserves, were present, and the proceedings were watched on behalf of the Government by Mr. Lane, Provincial Commissioner of Naivasha, Mr. Hollis, Secretary for Native Affairs, and Mr. Crewe-Read. Seggi, Lenana's eldest surviving son, a youth of thirteen years of age, was unanimously chosen as Laibon. Owing to his youth, it was decided to appoint two Regents to assist him in governing his people, one for the Southern and one for the Northern Reserve. Ngatoya, a cousin of Lenana, was selected as Regent for the south, and Legalishu for the north. When these ceremonies were completed, Legalishu stated, on behalf of the Northern Masai, that he wished to ask that they might be permitted to move to the extended Southern Reserve. This change of opinion was undoubtedly due partly to the dying wishes of Lenana and partly to a fear of disruption between the two sections of the tribe. On the other representative expressing a like request, the Masai were informed by their Provincial Commissioner that they would have to proceed to Nairobi and approach the Governor personally on the matter.

[429]

The Agreement of 1911

Sir Percy Girouard held a meeting with the Masai representatives on April 3rd, 1911, in Nairobi. Legalishu, as spokesman of the Northern Masai, again stated that it was their wish to move to the extended Southern Reserve. The Governor repeated that, if the move were to take place, it must be a voluntary one, that the Masai were completely free to accept or reject the proposed arrangement, and that, if they did reject it, the pledges made to them by the Government in 1904, would be scrupulously adhered to. They thereupon replied that it was their own wish that they might be allowed to move. A formal treaty was drafted, and another meeting was held on April 4th. The members of the Executive Council and the Provincial Commissioners were summoned, and, in the presence of all, the Governor asked the Masai whether or not they wished to move to the extended Southern Reserve. The reply was again in the affirmative. Several minor points were then discussed, Legalishu acting as spokesman. The principal matter was the water question. The Masai stated that, if the Government would help to improve the water supply, they themselves would contribute towards the work by the payment of bullocks. They requested that all Europeans should be removed from the area, and that as much as possible of the area known as "The Promised Land," which had been applied for by Mr. Fowye Cobb, should be given to them. Protection from possible hostile raids was asked for and granted. Finally, the Masai begged to be allowed to start the move as soon as there was sufficient grass along the routes, and asked that they might not be hurried. They were informed in reply, that the move was contingent on the approval of His

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